

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

We are verily guilty concerning our brother therefore in this distress come upon us.

CINCINNATI, TUESDAY, AUGUST 21, 1838.

WHOLE NO. 139.

GAMALIEL BAILEY, Jr., Editor.

VOLUME I. NO. 33. NEW SERIES.

THE PHILANTHROPIST,
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COMMUNICATIONS.

For the Philanthropist.

PROFESSOR HODGE ON SLAVERY.

NO. III.

Mr. Editor.—Another admission of the Professor is in these words: "If any set of men have servants, bond or free, to whom they refuse a proper compensation for their labor, they violate a moral duty, and an express command of Scripture." Now, surely, as Professor Hodge must have had but little personal knowledge as to the working of slave property, or its bearing upon this important principle, we would naturally suppose that he would desire information on this point from those qualified to afford it, and when received, that he would be willing to impart it to his readers, whatever theory it might clash with. Yet it is a fact that he refused to open his columns to a minister of the gospel of high standing in Kentucky; who, when he saw the mischievous tendency of the publication under review, prepared a supplement to it, most unexceptionable in its character, and offered it for publication in the Repository, but in vain. It was printed in the New York Observer in August, 1836; and were it not that our limits forbid, we might quote so largely from it that no one could mistake as to the fact, that slavery in its operation does destroy, as a general rule, the principle in question. Take a short extract or two as a mere sample.—"There is not one in a hundred [of Christian slave-masters] with whom we have ever become acquainted, who if solemnly appealed to, could declare that he is even making an approximation to his duty, or giving any thing like a fair compensation for the services rendered by his slaves."—"The slaves well know that even their Christian masters never dream of remunerating them for their services."—"Interest, their interest regulates their conduct towards their bondmen. They regard him as a chattel whose appropriate use and highest end is to subserve their interest."—"We have recently known of two ministering brothers selling into the terrible bondage of the far South, the one, two thousand, the other, five thousand dollars' worth of slaves. Alas! that truth and duty compel us to record such facts." In Professor Hodge's smooth language, it was merely "a transfer of the master's claim," a small affair, of course, in the eyes of many whose own children are not in danger of such a transfer. But, to the victims what is it? Ah! that alters the case. Not can such outrages be prevented, because they are part and parcel of the slave system. But as to the testimony respecting fair compensation for services, let it be remembered that the region spoken of is one where slavery exists in its mildest form—where religion exerts an influence greater perhaps than in any other portion of country of equal extent in the slave states, and where we might naturally expect to find professors who would be particularly careful not to violate this plain principle of the Bible. But no! slavery itself forbids. They hold them under a tenure which denigrates them property, and which says, that "the master may sell them," &c., and that the slave "can do nothing, possess nothing, nor acquire any thing, but which must belong to his master." Hence, even good masters generally consider that they are bound to do nothing but support them; and consequently when they present them with a small sum of money at Christmas, to make merry with their friends, it is always deemed a gratuity, and never given to them with the understanding that it is paid them as wages for their year's service. Now we have Divine authority for testing the nature of a thing by its appropriate results or fruits. And here, we perceive by the testimony (and we have never seen it publicly questioned) that ninety-nine out of every hundred, at least in an intelligent and Christian community, "appropriate to themselves" (the very language of the witness) the proceeds of the slaves' labor, and never dream of remunerating them. Is not this state of things produced naturally by slavery? It unquestionably grows out of it as truly as the oak springs from the acorn. If any one denies it, we put to him this question, "can you name any other institution 'sanctioned by Scripture' which is so abused, under the light of the present day, as to least almost all Christians, in any large community who observe it, to live in the palpable and habitual violation of one of the plainest principles and precepts in God's holy Word? If you can show such a case, then we may be induced to believe that the state of things mentioned above is only an abuse of slavery; but until this takes place we must be excused for viewing it as the genuine offspring of this monster, as we must call it, though it be now clothed in the garb of religion, and presents itself before us claiming companionship with the sons of God.

The general tendency of Professor Hodge's "View of the subject of Slavery," constitutes one of its worst features. And this arises from the fact, that he attempted to discuss a mere imaginary system of slavery;—one which exists nowhere but in his own mind. Are we not chiefly interested in the slavery of this country? Why then should we aver, our eyes from it, as it exists in law and practice, to follow a chimera of the brain? There can be no doubt that he lays down such principles incidentally, and makes such admissions as would, if fairly carried out, destroy the slavery of this land. This arises from the fact, that a man of expanded mind and Christian heart, cannot go along in the way of error, without some bursts of truth escaping him; and these are just as many inconsistencies, noticed by the unprejudiced observer. But the main object of the work is manifest, viz., to prove that slave-holding is sanctioned by Scripture. Hence the anxiety of many to circulate it, and their readiness to land it, although some of its principles condemn their own conduct to their slaves throughout. Professor Hodge chooses to discuss slavery as he thinks it might possibly exist—though it never did thus exist—but thinks from an investigation of the slavery of this land. We are confident that the hue and cry raised against abolitionists, arises chiefly from the fact that the mass of the people have no defined and intelligent view of the subject of slavery in these United States. Hence we ask attention to the following clear and simple definition of it, taken

from a speech of the Rev. Robert J. Breckinridge, whose knowledge of the subject is unquestioned, and who certainly has no prejudices in favor of abolitionists. He asks, what is slavery in this land? and then says, "We reply, it is that condition enforced by the laws of one-half of the states of this confederacy, in which one portion of the community, called masters, is allowed such power over another portion called slaves; as

"1. To deprive them of the entire earnings of their labor, except only so much as is necessary to continue labor itself by continuing healthful existence; thus committing clear robbery;

"2. To reduce them to the necessity of universal concubinage, by denying to them the civil right of marriage; thus breaking up the dearest relations of life and encouraging universal prostitution.

"3. To deprive them of the means and opportunities of moral and intellectual culture—in many states making it a high penal offence to teach them to read; thus perpetuating whatever of evil there is that proceeds from ignorance.

"4. To set up between parents and their children an authority higher than the impulse of nature and the laws of God; which breaks up the authority of the father over his own offspring, and, at pleasure, separates the mother at a remorseless distance from her child; thus abrogating the clearest laws of nature; thus outraging all decency and justice, and degrading and oppressing thousands of beings created like themselves in the image of the most high God!

"This is slavery, as it is exhibited daily in every slave state."

The definition is correct—the delineation most appalling. Professor Hodge himself would lift up both hands against this iniquity; and yet he writes an article well calculated to prop up this very system, and so constructed by the slaveholders themselves, who desire and pray that they may be left alone in their sin. How appropriate the inscription of a minister of the gospel from Kentucky, placed upon it, when in the General Assembly at Pittsburgh! It was put into his hands, and after examination, he wrote on it—"A Plea for Oppression." Very soon afterwards the inscription was observed by a brother, who, to show his indignation against the offender, called the attention of the minister from Kentucky to it, by saying—"See, what some Abolitionist has done!" It is truly a plea for oppression, and well calculated to prolong it in our land. Alas! that it should have emanated from such a distinguished Professor in our highest school of the prophets.

We close with a few miscellaneous remarks. 1. Professor Hodge's view of that ingredient in slavery which makes it hereditary, is most certainly too contracted. The foundation of it he hides entirely from view. We must try therefore to supply the deficiency. It rests altogether on this delicate phrase—"partus sequitur ventrem," literally, the birth follows the belly. Meaning thereby that the condition of the child must be the same as that of the mother; leaving the father, of course, out of the question. Now this is what I call a *bestial maxim*; and why? Because it is the very principle which regulates property in the brute creation, in this particular. The owner of a brood mare claims her colt as his own, without opposition from the owner of the colt's sire. Just so with the owner of female slaves. Is not this degrading to humanity? And what is more, it directly violates that command of the inspired pen to fathers, "Bring up your children in the nurture and admonition of the Lord." The fundamental principle of hereditary slavery forbids it; and what is remarkable, nearly all the human beings claimed by masters in this Union as property, are held on this unscriptural and unrighteous principle. They are slaves by birth, or rather because their mothers were held as slaves. Now be it observed, that Professor Hodge freely concedes one of the grand principles of abolitionists; viz., that if slavery is sinful, it ought to be immediately abandoned. He says, "this reasoning is perfectly conclusive." And, of course, if any ingredient or adjunct of slavery is sinful, that ought also to cease immediately. This position he will not deny. It follows then, on his own principles, that as the assumed rights to masters to almost all the slaves in America, rests on the maxim—"partus sequitur ventrem;" and as this maxim clearly violates the Divine maxim for the regulation and government of families, these slaves by birth, ought all to be set free at once. Will Professor Hodge be consistent enough to join in a Christian appeal to the masters of this largest class of slaves, to this effect? If not, can we possibly believe his assertion, that he "as sincerely desires the extinction of slavery as any of the abolitionists?" The emancipation of all that are held on the hereditary principle, would be the death blow of the system.

2. Professor Hodge's assertion, that the violence and angry excitement in the South were caused by the abolition discussions, &c., is in my view erroneous. These discussions were the occasion, not the cause. That lay in their love of "Southern institutions," and their determination to hear nothing against them. As well might he have insisted that the preaching of Paul caused all the mobs and violent outrages that we read of as taking place in Syria and Judea, in connection with his labors. The writer met not long since, in Virginia, with an intelligent gentleman from Tennessee, whose conversation furnished him with a more philosophical account of the matter. He was asked to account for the degree of angry passion that prevailed among so many in the South. He replied that it was owing to the writings, speeches, &c., of the abolitionists. Well, but why get mad at these? Masters have the slaves present with them—they can give as much information as they please to them, and all favorable to their own views. And so far as it is necessary to produce general effect, let them speak and print also, and thus meet the abolitionists, and fairly defeat them if they can. Oh! said he, with a look of surprise, that would never do. Why not? "Because the arguments of the abolitionists are stronger than ours." Then, I remarked, the whole matter is explained; for it is a fact, that if men are defeated in argument and are still resolved not to be convinced, they will get angry. It is human nature. This gentleman was a member of the Baptist church, apparently a very pious man; and what has been related of him is strictly true. The improper harshness of some abolitionists was a mere circumstance in this matter. The slaveholders generally acknowledge

"To gain this point alone was worth a six year's war, its importance in morals is so vast. We know too, that it was long most strenuously resisted, while the position that slavery is sinful, was acknowledged by almost all."

ed that slavery is sinful, and the abolitionists draw the inference which is now acknowledged to be correct, viz., that immediate abandonment of every thing sinful is our duty, and called loudly on them to put their own principles into practice. Hence the struggle in their mind and their present position. That Northern denunciation, as it is called, is insufficient to account for it, is plainly to be seen in the burning of Mr. Breckinridge's Magazine, in Virginia. It was a Southern print, contained no abusive language, yet it was publicly burnt by the functionaries of a large town, on the ground that it called in question what Professor Hodge denominated a "mere technicality," or legal fiction, viz., the assumed right of property in man. It is a most potent fiction in its consequences, alas! sweeping as with the besom of destruction, the rights and hopes of two and a half millions of our fellow creatures. Yet the South, finding it much easier to burn arguments than answer them, permit pride and passion to usurp the seat of reason, and hence the excitement. But they must take time to cool again, for those who engage in this cause from principle will not be brow-beaten into silence. But why does Professor Hodge wall over the fact, that we now "hear from the South the language of justification," and that a public feeling is rising in the North "in favor of slavery itself?" Did he not pen his article for the express purpose of showing that "slavery itself is not sinful," but that it is "sanctioned by Scripture?" Why blame the South for justifying a Bible institution, or lament over the North beginning to agree with the Professor himself? If his doctrine be true, what was the old profession but "speaking lies in hypocrisy?" And is it not to be rejoiced at, that truth begins to take the place of error? If this be not gross inconsistency in the Professor, we know not where to find it. For our own part, we view these symptoms as mere writhings under the lash of truth, and consider them more favorable by far than the long calm that preceded, and under whose influence slavery (while all acknowledged its turpitude), extended its branches so widely over us, and struck its roots so deeply into our soil.

3d. We have recently seen an argument presented with a considerable degree of confidence, in opposition to the position that "Slavery is sinful." It is this. There are several human beings now held as slaves, some of whom are aged and infirm, others are idiots, &c.—Consequently they could not provide for themselves; so that to give them freedom would be to them a great injury, &c. Now in answer to this, we allege that if any master should choose to support the system no longer, and should manumit the infirm with the healthy, there is no law forbidding him to support such as well as he would have done when keeping them as slaves. And as to the danger of being sold by the state, the argument makes their condition such that no one would purchase them. But we have another answer that will meet all these extreme cases. There is such a thing as breaking the letter of the law without violating its spirit. Our Saviour teaches (Mark ii, 26), that David did not sin, although he broke the law of God, in eating the shew-bread. Hunger impelled him to it, and we know that "necessity knows no law." Just so in the other case, even if we grant the position of the objector. It is a case of dire necessity, in that view of it, and does not destroy the principle that slavery is sinful; for it is merely an exception to the rule, and we are all acquainted with the established maxim, "exceptio firmat regulam," an exception strengthens or confirms the rule. Robbery or stealing is sinful. Yet there are extreme cases when taking another man's property, without his consent, or robbing him of it, is justifiable by the laws of God and man. So much for this cavil.

Finally, The assertion that Christ does not condemn slavery, rests wholly on the ground that it is not sufficient to give principles, which, if honestly carried out, would entirely prevent the "evil" from taking place, or destroy it wherever found. That each particular sin must be specified, otherwise the act is sanctioned by Scripture! Had this course been pursued by sacred writers, the Bible would have been truly formidable as to size. Is not a tree as effectually prostrated by digging up the roots, as by lopping off the branches, and cutting it down by peaceable? The argument however proves too much, and is therefore good for nothing. Did not Paul illustrate his subject by allusion to the practices at the Grecian games without condemning those practices by name? Are they therefore sanctioned by Scripture? Did not gambling exist in Christ's day? Yet was he silent on the subject. Must we consequently be silent also, or be accused of arrogating to ourselves more wisdom than the Son of God? Can any one show that he ever spoke a word in favor either of slavery or gambling? It is a fact, almost universally admitted, that the Bible enjoins, and is circulated by their order, in which are the following sentiments:—"Man, when free, wants no other divinity than himself."—"Reason dethrones both the kings of the earth, and the King of Heaven." No monarchy above, if we wish to preserve our republic below. Volumes have been written to determine whether a republic could exist, I maintain that every other republic is a chimera. If you admit the existence of a heavenly sovereign, you introduce the wooden horse within your walls; what you adore by day, will be your destruction by night." This infidel power decreed that the promiscuous intercourse of the sexes is no crime. They find the inscription in their bawling ground, "Death is eternal sleep." Mr. Smith gives his quotation from "Bacon's Memoirs, vol. ii, p. 248."

Now, sir, are you astonished at the avowal of these sentiments? They are the legitimate offspring of American democracy. For if the people are "the ultimate foundation of all power,"—if they possess "sovereign majesty"—and have "an inherent and indefeasible right to self-government,"—it is obvious as the light of day, either that no God exists, or that He has no right of control whatever over the majesty and inherent power of the people.

"During the French revolution," says Mr. Smith, "a comrade, dressed as a priest of the Illuminati, publicly appeared, and personally attacking the Almighty, said—'No, thou didst not exist.' If thou hast power over the thunder-bolts, grasp them; aim them at the man who dares set thee at defiance, in the face of thine almighty. But 'No! I blaspheme thee, and I will live. No, thou dost not exist.'" Smith's Discourses, p. 147.

Are these bold positions? They are not more bold, nor more false, nor more indefensible, than the favorite maxims above specified. These maxims I believe to be falsehoods which have a most pernicious tendency against the best interests of the whole human race. There is no being in existence but God alone, who has an inherent right to self-government. No other being is clothed with sovereign majesty; and He alone is the source, and the ultimate foundation of power. The claim of popular authority in this country, as well as in France, is obviously a contention with the Lord

regardless of personal rights." Hence I understand you to mean, that our civil government was formed to protect personal rights, and was based on the authority of the Bible; and that in so far as the people have advanced towards democracy, they have departed from the Constitution of the United States. In these views I agree with you entirely; and I suspect it will be our fate to be regarded as fools and fanatics, and traitors to the sovereign majesty of the people.

In confirmation of the views above given, let us notice two or three extracts from Judge Fox's late charge to the Grand Jury, as published in the Norristown Herald. He says,—

"An extraordinary disposition to set at naught the law, and the legal power of its officers, exists throughout our country, from one extremity to the other."

Again he says:—

"But when, as in the present case, all barriers are broken down, and the power of the law is prostrated by the connivance and countenance of all ages, ranks and conditions, we must fear that the disease has reached the vitals of society; and unless prompt and effectual remedies are applied, a speedy and violent dissolution must take place."

After introducing certain apologies urged in behalf of the mobs, he adds:—

"Such excuses for such acts, are in effect but avowals that the law shall be suspended, and the mob govern, wherever the majority, or those who have the power, whether a majority or not, shall choose that it be so."

Now, Mr. Editor, what shall we say to these things? Editors of our periodicals are brought to a stand; judges of our courts are at their wit's end; and senators in congress cannot tell what is the matter with the nation. Be assured, sir, that truth will never be productive of evil consequences. It is a delusion that has produced this disease in the public mind. With what soothing and self-flattery have we been taking for granted that the people are the source of power; that they possess by nature a sovereign majesty; and that they have an inherent and indefeasible right to self-government. The more I reflect on these dogmas, the more am I convinced that they cannot bear examination. They are so far from being self-evident truths, that, in my opinion, they are blasphemous falsehoods. Who but God himself has an inherent right to self-government? Who but the Creator of all things is the source of power? Who else possesses by nature a sovereign majesty? If a king shall pretend to this high supremacy, we make a great outcry against the blasphemy of his claim; but what better right has a mob than a king to assume and exercise irresponsible dominion? The people have no better claim to the glories of supreme authority than a king, or a nobility; and such an assumption is equally vain and groundless, whether made by a minority, or a majority of mankind.

That this claim is made by the mobocracy of our country, I prove by the following extract from the Philadelphia Freeman, Extra, of Philadelphia, fifth day, fifth month 24: 1838.

"A correspondent of the Daily Focus, comes boldly out in favor of Lynch law, asserting that a mob is a 'necessary means or sovereignty,'—and concludes with the following:—'But there was a law that authorized the destruction of the tabernacle of idolatry. The law was made on the spot—the very act itself was law. The people, who are the ultimate foundation of all power in the Commonwealth, were there in person, and in majority—they acted on the emergency, legislated, judged, condemned, and enacted. Besides, sir, these mobs will go to convince the South and the world that the bone and sinew of Pennsylvania yeomanry are true to them and to the Union.'"

Now, Mr. Editor, are abolitionists astonished at the avowal of such sentiments as these? They are the natural and unavoidable consequences of those favorite maxims which abolitionists celebrate in common with mobocrats. For if it be true, that the people are "the ultimate foundation of all power," that they possess a sovereign majesty, and have the inherent right of self-government, it follows indubitably that they have a right, upon every emergency, to make law for themselves, and to execute the law at the same time that it is enacted. Who shall presume to control a sovereign majesty, that has the inherent right of self-government? If these favorite maxims of America be admitted as first principles, it is undeniable that Lynch law and mob violence are nothing more than a legitimate exercise of indisputable power, on the part of the sovereign people. If the above maxims be true, the people have as good a right to exercise this power, as God ever had to create the heavens and the earth, and the sea, and the dry land.

That this favorite hypothesis, concerning the right of self-government, is at war with the supreme authority of Almighty God, will appear by the following quotation from "Ethan Smith's Discourses on the Prophecies," published in Boston, 1814.

"Revolutionary France, by national authority, not only denied the Christian religion, but the existence of God. A piece was written by Anarchists Cloots, a member of their National Convention, and the reporter of their committee, and was accepted by the convention, and printed and circulated by their order, in which are the following sentiments:—"Man, when free, wants no other divinity than himself."—"Reason dethrones both the kings of the earth, and the King of Heaven." No monarchy above, if we wish to preserve our republic below. Volumes have been written to determine whether a republic could exist, I maintain that every other republic is a chimera. If you admit the existence of a heavenly sovereign, you introduce the wooden horse within your walls; what you adore by day, will be your destruction by night." This infidel power decreed that the promiscuous intercourse of the sexes is no crime. They find the inscription in their bawling ground, "Death is eternal sleep." Mr. Smith gives his quotation from "Bacon's Memoirs, vol. ii, p. 248."

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God Almighty, for the prerogative of supreme dominion.

Democracy and mobocracy are the same in principle, and in all their tendencies. They claim to be independent of all other authority, to be irresponsible in the exercise of their power, and that they have the right to make laws for themselves, as they progress in their sovereign operations.

The people, it is said, have an undoubted right to govern themselves. That is, to make what laws they please, and then to regulate their actions according to those laws. But who are the people? The secret and hidden meaning of this favorite maxim is, that the people are the majority, and the majority are the people; but it is an obvious dictate of common sense, that self-government essentially implies that those only who vote for a measure, or a law, are to be governed by it. The minority, who did not vote for it, are not to be governed by it; for this would be very different from self-government: it would be the authoritative act of a part of the community, governing other people against their consent. From what argument can it be made to appear, that such power resides in a majority of the people? Who gave the majority this dominion? If they renounce God and the Bible, let them tell us from what source, or law of nature, they have derived their authority. And if they appeal to the Bible, we are prepared to show from its sacred pages, that personal rights are the foundation of civil government; and that these rights, as they exist in every individual, are protected by the authority of man's Eternal Creator. He is the Supreme Ruler; and every principle of sovereign power, independent of this, is the precise and identical claim of the devil and his angels.

If it be true that a majority have power to make what laws they please for the government of the minority, it is undeniable that American slavery is right; for the system of slavery was established by a majority of the people of the South; and consequently, its establishment and perpetuity result from the indisputable action of the sovereign people. The same power could enslave the children of white people, for equally good reasons, and by an exercise of the same popular authority.

It is my settled conviction, that these celebrated maxims—THE PEOPLE ARE THE SOURCE OF POWER, and THEY POSSESS THE INHERENT RIGHT OF SELF-GOVERNMENT—are the main pillars of all the Lynch law of the south, and all the mob violence of the north; and that AMERICAN DEMOCRACY embodies a deeper scheme of wickedness, and is a greater evil to this nation, and to the world, than the entire system of AMERICAN SLAVERY. If all the negroes and all other people were now free, let DEMOCRACY live and flourish, and in less than half a century, it would reduce the world to a state of slavery again. These things are not said at random. This subject I have fully matured, and am well aware of the consequences of an avowal of such sentiments.—If the public should be aroused to inquire into this matter, as into that of emancipation, you would see tenfold the amount of mob violence excited, that you have ever seen excited against the anti-slavery enterprise. But let not these things move us, and let us not account our lives dear unto ourselves; for, to bear a dying testimony against this destructive scheme of atheism, would, in my opinion, be the highest honor and happiness to be enjoyed on this side the paradise of God.

I entreat you, Mr. Editor, by all that is honorable to heaven, and dear to humanity, to continue your meditations on this subject with great attention and perseverance; and let it be known that one press in our country is conducted with sufficient moral courage to expose the most popular system of delusion that ever prevailed in this or any other nation. You may oppose slavery as long and as earnestly as you please; but if I be not greatly mistaken, while the people sleep over the deep and ruinous maxims and passions of atheistic democracy, nothing will be effectually done, either for the emancipation of the slaves, or for the preservation of this community from one of the most tremendous convulsions that ever afflicted the guilty and deluded family of man. Unless the people can be brought to acknowledge the truth, that they are dependent on God for every thing that they have no power but what is His gift, and for the exercise of which they are accountable to the Giver, we may expect national pride to swell, and popular phrenzy to rage, till the self-government of North America shall correspond exactly with the self-government of the French republic, in the closing part of the last century.

Yours, &c. A. SHINN.

The following Address, delivered at a meeting of the Female Anti-Slavery Society of Cincinnati, by Dr. ALLEY, is published by the request of the members of the Society.—ED. PHIL.

AN ADDRESS.

LADIES:—If he who has the honor to address you on this occasion had been actuated by motives of prudence, so called, he certainly would not thus have exposed himself. He is fully aware that neither his professional interests, nor the good opinion of his fellow citizens generally, will at present be promoted thereby. He is nevertheless persuaded that principle is the safest and most satisfactory rule of his actions; and while he prizes the approbation of his fellow men, and yields to them the inalienable privilege of thinking, speaking, writing, and acting for themselves, with due regard to the common good, he is not disposed to surrender his own rights, from motives of mere expediency.

The cause which this evening meet to advocate and promote, is one that has for many years engaged his best affections, and the convictions of his understanding have coincided with the feelings of his heart.

Slavery, or the involuntary privation of the unfettered liberty, happiness, and life of one portion of the human family by the policy or power of another portion, is a condition of things, as far as respected audience might know, altogether at variance with the benign principles of Christianity, and even with refined moral sense. No modification of this enormous evil can take from it the iniquity and deformity of its character. Disguised as it may be by the sophistries and subterfuges of interested men, the bitterness of slavery remains the same; against it is levelled the whole artillery of the Divine Decalogue, the sum and substance of which is, man's supreme love to God, and mutual charity to man.

Against slavery, many holders of their fellow men in bondage have decidedly and feelingly uttered their testimony. Chief among them, we are happy to enrol the ever-venerated and loved name of our common political father.—WASHINGTON. Permit your speaker to offer a few extracts from

that patriot's letters on the subject, as published by Jared Sparks, Esq.

In a letter to Robert Morris, he thus expresses himself:—

"I hope it will not be collected from these observations, that it is my wish to hold this unhappy people, who are the subject of this letter, in slavery. I can only say, that there is not a man living who wishes more sincerely than I do, to see a plan adopted for the abolition of it; but there is only one proper and effectual mode by which it can be accomplished, and that is, by the legislative authority; and this, as far as my suffrage will go, shall not be wanting."

To La Fayette he writes:—

"The benevolence of your heart, my dear Marquis, is so conspicuous on all occasions, that I never wonder at fresh proofs of it; but your late purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves, is a generous and noble proof of your humanity. Would to God a like spirit might diffuse itself generally into the minds of the people of this country! But I despair of seeing it. Stand petitions were presented to the Assembly at its last session, for the abolition of slavery; but they were scarcely obtain a hearing."

To John F. Mercer, the following are his sentiments:—

"I never mean, unless some particular circumstance should compel me to it, to possess another slave by purchase. It being among my first wishes to see some plan adopted, by which slavery in this country may be abolished by law."

In a letter to Sir John Sinclair, among his reasons for depreciation of southern lands, he writes:—

"Because there are in Pennsylvania laws for the gradual abolition of slavery, which neither Maryland nor Virginia have at present; but which nothing is more certain than that they must have, and at a period not remote."

Your speaker asks permission to add an extract from Washington's Will, July 9th, 1790.

"Upon the decease of my wife, it is my will and desire that all my slaves which I hold in my own right, shall receive their freedom. To emancipate them during her life, would, though earnestly wished, be attended with such insuperable difficulties, on account of their imbrutement by marriages with the lower negroes, as to create the most fearful situation, if not disagreeable consequences from the latter, while both descriptions are in the occupancy of the same property; it not being in my power, under the tenure by which the lower negroes are held, to manumit them."

In all the preceding extracts, we behold, as in a mirror, the combination of benevolence and prudence, for which that matchless man was pre-eminent.

At the ushering into the world of the glorious dispensation of the gospel, in the incarnation of Divine Truth and Love, the angelic anthem that saluted the enraptured ears and hearts of the shepherds, was—"Glory to God in the highest, on earth peace, good will towards men." Its sound is gone forth still does it reverberate, sweetly to some, discordantly to others. "All have heard, but all have not obeyed."

By us, it is hoped, the fullness of its blessings is measurably appreciated, and amidst our numerous discouragements, we lay hold on the promises of support and consolation. Yea, in proportion to our devotedness and labor of love, do we enjoy a present reward, in that tranquility of mind ever attendant on the faithful performance of manifested duty.

In our efforts to meliorate the condition of our African brethren, it may with truth be said that, with very few exceptions, considering the magnitude of our cause, we have, as much as in us lay, endeavored to "be at peace with all men." But the sacred records, and the experience of all ages show, that every moral reformation was introduced when mankind were least prepared in heart for it, and had to conflict with general prejudice, selfish interest, ignorance, tradition, and love of domination. They who were raised up and qualified as agents of reform, have uniformly been misrepresented, maligned, persecuted, and even sometimes slain; by communities whose best interests, for time and eternity, were being promoted, by the innocent but faithful objects of their "envy, hatred, malice, and uncharitableness," because they felt it their duty to designate, by their real names, the reigning evils, and to testify impartially against them. Prophets and apostles, "of whom the world was not worthy," were rejected, stoned to death, sawn asunder, and subjected to various other torments; they had to seek preservation in desert and caves of the earth. But, above all, the Prince of Peace, the Lamb of God, the very personification of Divine Wisdom, Innocence, and Benevolence, suffered, as you well know, every indignity, and died the ignominious and cruel death of the cross, as a malefactor, at the hands of those whom he came to save.

It ought not, therefore, to be considered strange, that similar, though vastly inferior, benefactors, in our day, should meet with scornful, injurious, and even murderous opposition, by "wicked and unreasonable men." And while we admit that there is nothing desirable or worthy of being endured, in any of the sufferings here specified, yet let us not flatter ourselves that we shall escape them altogether, while striving, by the influence of moral suasion, as is our constitutional right, and by personal example, to inculcate and perpetuate this law of justice, mercy, and truth:—"Whatsoever ye would that men should do unto you, do ye even so unto them."

We do not doubt, that a candid, dispassionate examination of our sentiments and efforts as abolitionists, cannot fail to convince our fellow citizens of the South, and those who are associated in feeling with them, that we never have presumed, even in thought, to make use of physical force on ourselves, or to encourage it in others, for the establishment of our cause, or to interfere with legislative or other acknowledged rights; but that, in the spirit of non-resistance, in truth and sincerity, our principles and practice are, to endeavor to affect public sentiment by free discussion and rational argument, trusting in the eventual omnipotence of truth.

But we are repeatedly told that the discussion of the subject of slavery is fraught with danger, that it is likely to introduce disorder into the commonwealth, and even to occasion the dissolution of our Federal Union.

By whom, my highly respected hearers, are these objections alleged? In the first place, by a class of men who have no real apprehension of these consequences, but whose avarice, or love of luxurious ease, delineate them to relinquish slavery; and in order to remain undisturbed in their possessions, sound the threat of "dissolution of the Union," whenever they think proper, but are really among the first who deprecate a distinction, well knowing the calamitous consequences to themselves.

They also foresee that the result of fair and honorable discussion is unfavorable to their cause; so that, not being able thus to justify themselves, they are compelled to take refuge under the pretext of danger to the Union.

Such men are too palpably disqualified to give an unbiased sentiment on the subject; the danger stake they have in it induces them strenuously to

fore yours, would have deprived me of the gratification of solemnizing it with you. Other con-

POETRY

From *Blackwood's Magazine*.

POETICAL PORTRAITS.

SHAKESPEARE.
His was the spirit's glow,
The spirit to sustain;
His grasp was strong and true,
Creative in his reign.

MILTON.
His spirit was the home
Of aspiration high;
A temple, whose huge dome
Was hidden in the sky.

BYRON.
Black clouds his forehead bound,
And at his feet were drowns;
Mirth, madness, magic found
In him their keenest powers.

SCOTT.
He sings, and lo! his voice
Starts from his moorland urn,
While chivalry's bright lance
And nodding plumes return.

SPENCER.
Within the enchanting womb
Of his vast genius lie
Bright streams and groves whose bloom
Is fit by Ulys's eye.

WORDSWORTH.
He hung his harp upon
Philosophy's pure shrine;
And, placed by Nature's throne,
Composed each placid line.

WILSON.
His strain like holy hymn
Upon the ear doth float,
Or voice of cherubim
In mountain vales remote.

GRAY.
Soaring on pinions proud,
The lightning of his eye,
Scar the black thunder cloud—
He passed swiftly by.

BURNS.
He seized his country's lyre
With ardent grasp and strong—
And made his soul of fire
Dissolve itself in song.

COLERIDGE.
Magician, whose dread spell,
Working in pale moonlight,
From superstition's cell
Invokes each satellite.

COWPER.
Religious light is shed
Upon his soul's dark shrine—
And vice reels o'er her head
At his denouncing line.

YOUNG.
Involved in pall of gloom,
He banish'd, with footsteps dread,
The murky's midnight tomb,
And calls upon the dead.

GRANHAM.
O! when we hear the bell
Of "Stabat" chiming free,
It strikes us like a knell,
And makes us think of thee.

W. Z. BOWLER.
From nature's dowerly throne
His spirit took its flight,
And moved serenely on
In soft and tender light.

SHELLEY.
A solitary rock,
In a far distant sea,
Rent by the thunder's shock,
An emblem stands of thee!

J. MONTGOMERY.
Upon the touching strain,
Religion's spirit fair,
Falls down like drops of rain,
And blends divinely there.

HOOE.
Clothed in the rainbow's beam,
Midst staid and pastoral gleam,
He sees the fairies gleam
Far from the haunts of men.

From *the Emancipator*.

PRAYER OF THE OPPRESSED.

Lie, lie, the notes of anguish
From yonder arid plains;
Where millions groan and languish
'Neath slavery's galling chains.
To Heaven, with look imploring,
They pour their earnest prayer,
With humble hearts adoring
The God that reigneth there.

Thou Universal Sovereign,
Who didst all men create,
Worthy supreme to govern
Thy creatures small and great;
Didst thou not make the nations
Of kindred rights and blood!
Though differing wide their stations,
Yet servants all of God!

Behold, what *thou* dost do!
What sorrows haunt our souls!
See, tyrants send us to the fold
While craved in slavery's fold!
How long, O Lord, most gracious,
Wilt thou not hear our cry?
Thy promises are precious;
O, help us, Lord, we die.

To thee, with strong beseeching,
To thee, with earnest cry,
To thee, our hands forth reaching,
To thee, with broken sigh,
Thou, our only shelter,
We look, we pray, we flee,
In chains and blood we welter;
O come and set us free.

NEW ENGLAND.

Hail to the land where we tread,
Our fondest home;
The spot where the mighty dead,
The great spirits that ever bled,
Who sleep on glory's brightest bed,
A nation's host.

No slave is here; our unchained feet
Walk freely as the waves that beat
Our coast.

Our fathers crossed the ocean's wave
To seek this shore;
They left behind the coward slave
To wail in his living grave—
With hearts unquiet, and spirits brave,
They sternly bore.

Such souls as theirs could quell;
But souls like these, such souls impelled
To soar.

There is no other land like thee,
No dearer shore;
Thou art the shelter of the free,
The home, the port of liberty,
Thou hast been, and shalt ever be,
Till time is o'er.

Ere I forget to think upon
My land, shall mother curse the son
She bore.

Thou art the firm, unshaken rock
On which we rest;
And, rising from thy hardy stock,
Thy sons the tyrant's frown shall mock,
And slavery's galling chains unlock,
And free the oppressed.

All, who the wreath of Freedom twine
Beneath the shadow of thy vine,
Are blessed.

MISCELLANEOUS.

STRIKING ANECDOTE.

Christian Principle.—A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on the occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose those who were strong and likely to make good workmen. The man went to the slave market, and commenced his selection. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepit slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man in the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold, he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoa-nut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason: he is a relation of yours, perhaps your father?" "Nomassa," answered the poor fellow, "no father!" "He is then an elder brother?" "No massa, he no my brother!" "Then is he an uncle, or some other relation?" "No massa, he no be of my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave; "he sold me to the slave-dealer, and my bible tell me, when my enemy hunger, feed him; and when he thirst, give him drink."—*Cal. Chris. Obs.*

CAPTAIN PILLSBURY.

We copy from Miss Martineau's book, the following interesting anecdotes of the management and influence over the prisoners of Captain Pillsbury, the excellent warden of the state prison at Wethersfield, Conn.

"His moral power over the guilty is so remarkable, that prison breakers who can be confined nowhere else, are sent to him to be charmed into staying their time out."

One was a gigantic personage, the terror of the country, who had plumed deeper and deeper into crime for seventeen years. Captain Pillsbury told him when he came, that he hoped he would not repeat the attempts to escape which he had made elsewhere. "It will be best," said he, "that you and I should treat each other as well as we can. I will make you as comfortable as I possibly can, and I shall be anxious to be your friend; and I hope you will not get me into difficulty on your account. There is a cell intended for solitary confinement, but we have never used it, and I should be very sorry ever to have to turn the key upon any body in it. You may range the place as freely as I do; if you trust me I shall trust you." The man was sulky, and for weeks showed only gradual symptoms of softening under the operation of Captain Pillsbury's cheerful confidence. At length information was brought to the Captain of the man's intention to break prison. The Captain called him and taxed him with it; the man preserved a gloomy silence. He was told that it was now necessary for him to be locked in the solitary cell, and desired to follow the Captain, who went first, carrying a lamp in one hand and a key in the other. In the narrowest part of the passage, the Captain, who is a small, light man, turned round and looked in the face of the stout criminal. "Now," said he, "I ask whether you have treated me as I deserve? I have done every thing that I could to make you happy; I have trusted you, and you have never given me the least confidence in return; and have even planned to get me into difficulty. Is this kind?—And yet I cannot bear to lock you up. If I had the least sign that you cared for me—"

The man burst into tears. "Sir," said he, "I have been a devil these seventeen years; but you treat me like a man." "Come, let us go back," said the Captain. The convict had the free range of the prison as before. From this hour he began to open his heart to the Captain, and cheerfully fulfilled his whole time of imprisonment, confiding as they arose, all impulses to violate his trust and all facilities for doing so which he imagined he saw.

The other case was of a criminal of the same character, who went so far as to make an actual attempt. He felt, and hurt his ankle very much. The Captain had brought him and laid him upon his bed, and had the ankle attended to; every one being forbidden to speak a word of reproach to the sufferer. The man was sullen, and would not say whether the bandage of his ankle gave him pain or not. "This was in the night, and every one returned to bed when this was done. But the Captain could not sleep. He was distressed at the attempt, and thought he could not have done his duty to say man who would make it. He was afraid that the man was in great pain. He rose, threw on his gown, and went with a lamp to his cell. The prisoner's face was turned to the wall, and his eyes were closed, but the traces of his suffering were not to be mistaken. "The Captain looked and replaced the bandage, and went for his own pillow to rest the limb upon. The man neither speaking nor moving all the time. Just as he was shutting the door, the prisoner started up and called him back.

"Stop sir. Was it all to see about my ankle that you have got up?"

"Yes, it was. I could not sleep for thinking of you!"

"And yet you never said a word of the way I have used you?"

"I do feel hurt with you, but I don't want to call you unkind while you are suffering as you are now."

"The man was in an agony of shame and grief. All he asked was to be trusted again when he should have recovered. He was freely trusted, and gave his generous friend no more anxiety on his behalf."

Captain Pillsbury is the gentleman who, on being told that a desperate prisoner had sworn to murder him, speedily sent for him to shave him, allowing no one to be present. He eyed the man, pointed to the razor, and desired him to shave him. The prisoner's hand trembled, but he went through very well. When he had done the Captain said, "I have been told that you meant to murder me, but I thought I might trust you." "God bless you sir! You may," replied the regenerated man. Such is the power of faith in man.

Discovery of America.

The following letter, dated Stockholm, 29th ult. and published by the *Journal des Debats*, affords some curious facts respecting the discovery of America. "The important question of knowing whether or not intercourse had existed between America and the Old World, previous to the voyage of Columbus, has just been solved in the affirmative, thanks to the active and conscientious efforts of a young Swedish historian, Mr. Folsom. This gentleman, with the sole view of elucidating the point, repaired two years since to Iceland, where he found several manuscripts of the tenth century, which stated that two navigators from that island, Beorn Hereson, and Leif Erikson, had discovered America in the beginning of that century. These manuscripts contain a description of the country round Cape Cod, of Martha's Vineyard, of New England, and Nova Scotia, but particularly of the Islands of Narragansett Bay, where those navigators and their companions resided during three years."

Mr. Folsom, trusting the written evidence, proceeded to America, and visited himself the places mentioned, to verify the accuracy of the Icelandic description, which he found perfectly correct. He was not, however, satisfied with this. He wished to obtain further proof, so as to place the fact beyond doubt. He wished to discover some material evidence of the existence of former relations between the New World and Europe. He accordingly continued his journey, and had the satisfaction to find on rocks, situated in the district of Asonnet, near the river Taunton, in the State of Massachusetts, inscriptions entirely written in Scandinavian or Runic characters and setting forth the names of Icelandic and Norwegian warriors, who had established a camp in the country. Unfortunately, they contained no date, but the structure of the characters clearly demonstrates, in Folsom's opinion, that they must have been engraved as early as the 9th century. He observes, that Christopher Columbus having visited Iceland, in 1477, a period at which the voyages of the islanders in America, must have been well known, both by oral tradition and by books, it was not improbable that this great navigator derived in this island the first notion of existence of the transatlantic continent, which he subsequently discovered.—*N. Y. Express.*

DEAF AND DUMB BOY.—A few years ago, a clergyman paid a visit to a deaf and dumb asylum in London, for the purpose of examining children in their knowledge of divine truth. A little boy on this occasion was asked in writing, "Who made the world?" He took up the chalk, and wrote underneath the question, "In the beginning God created the heaven and the earth."

The clergyman then inquired in a similar manner, "why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow, as he wrote, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

A third question was then proposed, eminently calculated to call forth his most powerful feelings in favor of freedom. "Why were you born deaf and dumb, while I can hear and speak?"

Never, said an eye-witness, shall I forget the look of resignation which sat on his countenance as he took up the chalk and wrote, "Even so, Father, for so it seemed good in thy sight."

CORONATION.

The following take off, of the whole scene, as silly at it may appear to some of our readers, is a fitting representation of the whole affair. It is from an English paper.

A NEW GAME FOR CHILDREN.

The Coronation is over! The nice holiday, and the pretty play, the ride-a-cock-horse, and the new doll-clothes, and the new music-hall is over! The pretty things are not by, and the dear babies are in their pinafores again. But all except site delights are evanescent! To think that only three days ago those charming coaches and those spruce footmen were going through the streets, making every body so happy—and now it is all over! Only three days ago, and the guns were being let off, and the people might hear such a fine tune on the trumpet, and might see ever so many real dukes, and now it is all over! Only three days ago, we repeat, and the meanest subject of these realms getting on a lamp-post, might, with his naked eye, behold several ladies and gentlemen dressed in the smartest manner possible—and now it is all over, and this mighty nation has the chance of again witnessing any thing at all to compare with it, before next January Fair!

It is indeed shocking to think that such a pretty play as the Coronation, with all its Westminster Abbey for a nursery, should be played so seldom; and certain we are, that every little boy and girl under six years of age, with Lord Londonbury at their head, ought to petition for more frequent performance and extra nights. If this cannot be, then at least let every kind mamma, who sympathizes with the tastes natural to childhood, indulge her young people occasionally with some private nursery theatricals, in imitation of the "August ceremony"—a thing which may be done to the life, in the most judicious manner possible, by the little "Phosphenes" selves. We really deserve some credit for the idea of this new game, and expect to be remembered as the Children's Friend. Let us slightly develop the beauty of our invention.

Little Pickle, when she is good, may be the heroine; the other babies, dressed in their best bibs, sit round about. And the dear baby has also written directions for the play, in dresses, and calls himself "Earl Marshal." How delightful he says—

"The caps of the babies who attended upon Little Pickle are to be of the finest net, edged with blond lace, and ornamented with pretty bows of colored ribbons, according to the degrees, viz.:

Barely and two bows.
Viscount babies, two bows and a half.
Marquis babies, three bows and a half.
Duke babies, four bows."

Then dear papa has issued directions for Little Pickle's female playmates, and we find that—

"The long petticoats of a Baroness baby are to be of fine muslin, trimmed with lace two inches in breadth, and the train thereof to hang three feet below her nurse's arm. Cap of fine net, at not less than a shilling a yard."

"The long petticoats of a Viscountess baby, same as a Baroness baby, but the trimming to be three inches in breadth, and the train thereof to hang four feet below the nurse's arm. Cap of fine net, at two shillings per yard. The lace to be of the finest quality."

"The long petticoats of a Countess baby," &c. &c.

See how easily, and as if by a natural instinct, the whole play becomes transferred to the nursery! And pray observe, that dear papa's directions are almost word for word the same as Earl Marshal's. Nor will the "August ceremony" flow into the nursery with a less graceful ease. Let us hasten to papa again.

Little Pickle then enters the nursery to the accompaniment of two deaf rattles and a penny trumpet, with the usher of the Birch Road on one side, and little Garter King in arms on the other, and proceeds to be put into the swing. The head nurse, supported by the other nurses, then advances, and checking her under the chin, says, "There's a dear!—at!—at!—turning round to the other babies, she remarks—'Here's Little Pickle, my darling, as you've come to see, don't you love her now?—you know you do.' On which, the little boys and girls, one and all, raise a shriek of delight, and the little rattle-players, and the little drum-beat—

When the noise has subsided, mamma proceeds to read them all a brief lecture showing them what a bad thing it is to be naughty, and what a good thing it is to be good. Then she bids the nurse come forward with rather a serious face, and says to Little Pickle, "Now, my love, are you willing to take them, powder as has always been given to children—cutting their teeth?" And Little Pickle says she is.

Nurse—"Will you promise to take them to-night when you're to bed with your own mother?"

Little Pickle—"Oh yes!"

Woman came about Little Pickle, with all sorts of pretty things. "First taking off her pinafore, they drew her in a basket, and she was carried out of the room. The nurse then took out of her bosom a small round box, and said, "Oh! don't break its nose, and then somebody puts a large silver penny into the other hand, and nurse says, 'Oh! give me the window!' And so they go on giving her one thing after another, and accompanying each present with some appropriate observation, till the sweet child is almost choked with the things, and is about to burst, but nurse coming behind just at that moment, claps on a splendid new bonnet, all of solid straw; which restores good humor, and is the signal for a perfect tumult of delight all over the house, from mamma down to the black boy in the midst of which, Little Pickle gives nurse a smacking kiss, and is carried into the high chair, where nurse gives Little Pickle another, and all the little dear present put their little caps and bonnets on at the same time, and strike up a nursery song; during which, Little Pickle is so pleased, that she chucks her ball at mamma's head, and would belabor the nurse with the wax-doll, but some of the servants gently deprive her of it, and carry it off for her during the remainder of the fun.

Resolved, That in case the Banks of Philadelphia and Baltimore do not resume on or before the fourth day of July, next, Messrs. J. Creed, R. W. McCoy, and Wm. Neil, be, and they are hereby appointed a Committee to fix the day, and give information to each of the Banks, so soon as it shall be known that said Banks of Philadelphia and Baltimore have resumed, after said fourth of July.

Believing that Messrs. Hubbard, Wells, and Wells, of Connecticut, Pennsylvania, Virginia, Kentucky, and Baltimore will, under resolution adopted at a Convention of Banks held at Philadelphia on the twenty-third ultimo, resume the payment of their bills in specie on the thirteenth of August instant; and believing that sound policy requires that the Banks of Ohio should resume on the same day, the undersigned, by virtue of the authority in that behalf conferred by the Ohio Banks to resume on the said thirteenth day of August instant,

JOHN CREED,
R. W. MCCOY,
WM. NEIL,
Committee.

Volunteers.—The *Cleveland Herald and Gazette* of the 1st inst. says, that the steamer *Bunker Hill* passed down this morning with a discharged corps of Canadian volunteers from Malden, on their way to Chippewa. The corps numbered some 170 privates, and several officers. Among the latter were General McDonnell and Col. Hill. The privates were well uniformed and of all ages, boys and men, forming altogether a most respectable and efficient soldiery. We regretted to observe that a rabble of boys and low blackguards gathered on the bow of the boat, were disposed to sink themselves below, even the colored volunteers, by vulgar abuse and insulting language. The officers and men appeared properly to appreciate the character of those offending individuals, and paid no attention to them. We understand a similar disgrace was enacted at Toledo.

Late from the Brazils.—Advices from Rio Janeiro, have been received up to the 16th of June. The report of the defeat of the government troops in the Grande is confirmed. The rebels had armed the slaves, who fought desperately. Three captured slaves had been lately sent in by British cruisers. The slaves on board them were principally children, nearly one thousand in number. The United States' flag Independence was at Montevideo.

ADVERTISEMENTS.
\$10,000 WANTED.
Any person having this sum to loan; at 10 per cent for a number of years, on good security, may hear of an opportunity by applying at this office. Aug. 14.

TOMATOES.
We will purchase Tomatoes as soon as they shall have attained their full growth, and particularly request those persons residing within the vicinity of this city, who have contracted to sell and deliver their Tomatoes to us, to send them in without waiting for them to ripen. A. MILES, July 24—29. Agent for the Company.

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FARMS AND COUNTRY SEATS FOR SALE.
A desirable FARM of 125 acres, situated near a M'Adam road 10 miles from town, having seventy acres in cultivation, two orchards of Apple and Cherry trees; a stone house with 10 rooms, a cellar and three porches; a stone wood house; also a brick house with 5 rooms and a cellar; likewise a milk house, a frame barn and other out buildings. The land lies generally well cultivated, and the soil is good. It is calculated for a dairy farm.

A FARM of 57 acres situated 40 miles from town upon a good road, with 45 acres in cultivation: an orchard of 6 acres of Apple and Peach trees, a frame house with 3 rooms and a good frame barn 45 by 30 feet. The land is good and favorably located for tillage.

A fertile FARM of 160 acres in Switzerland Co. Indiana, having 80 acres in cultivation: a good two story brick house with 6 rooms and a cellar; a substantial frame house 70 by 46 feet, and a large shed with written directions for the play, in dresses, and calls himself "Earl Marshal." How delightful he says—

"The caps of the babies who attended upon Little Pickle are to be of the finest net, edged with blond lace, and ornamented with pretty bows of colored ribbons, according to the degrees, viz.:

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"The long petticoats of a Countess baby," &c. &c.

See how easily, and as if by a natural instinct, the whole play becomes transferred to the nursery! And pray observe, that dear papa's directions are almost word for word the same as Earl Marshal's. Nor will the "August ceremony" flow into the nursery with a less graceful ease. Let us hasten to papa again.

Little Pickle then enters the nursery to the accompaniment of two deaf rattles and a penny trumpet, with the usher of the Birch Road on one side, and little Garter King in arms on the other, and proceeds to be put into the swing. The head nurse, supported by the other nurses, then advances, and checking her under the chin, says, "There's a dear!—at!—at!—turning round to the other babies, she remarks—'Here's Little Pickle, my darling, as you've come to see, don't you love her now?—you know you do.' On which, the little boys and girls, one and all, raise a shriek of delight, and the little rattle-players, and the little drum-beat—

When the noise has subsided, mamma proceeds to read them all a brief lecture showing them what a bad thing it is to be naughty, and what a good thing it is to be good. Then she bids the nurse come forward with rather a serious face, and says to Little Pickle, "Now, my love, are you willing to take them, powder as has always been given to children—cutting their teeth?" And Little Pickle says she is.

Nurse—"Will you promise to take them to-night when you're to bed with your own mother?"

Little Pickle—"Oh yes!"

Woman came about Little Pickle, with all sorts of pretty things. "First taking off her pinafore, they drew her in a basket, and she was carried out of the room. The nurse then took out of her bosom a small round box, and said, "Oh! don't break its nose, and then somebody puts a large silver penny into the other hand, and nurse says, 'Oh! give me the window!' And so they go on giving her one thing after another, and accompanying each present with some appropriate observation, till the sweet child is almost choked with the things, and is about to burst, but nurse coming behind just at that moment, claps on a splendid new bonnet, all of solid straw; which restores good humor, and is the signal for a perfect tumult of delight all over the house, from mamma down to the black boy in the midst of which, Little Pickle gives nurse a smacking kiss, and is carried into the high chair, where nurse gives Little Pickle another, and all the little dear present put their little caps and bonnets on at the same time, and strike up a nursery song; during which, Little Pickle is so pleased, that she chucks her ball at mamma's head, and would belabor the nurse with the wax-doll, but some of the servants gently deprive her of it, and carry it off for her during the remainder of the fun.

Resolved, That in case the Banks of Philadelphia and Baltimore do not resume on or before the fourth day of July, next, Messrs. J. Creed, R. W. McCoy, and Wm. Neil, be, and they are hereby appointed a Committee to fix the day, and give information to each of the Banks, so soon as it shall be known that said Banks of Philadelphia and Baltimore have resumed, after said fourth of July.

Believing that Messrs. Hubbard, Wells, and Wells, of Connecticut, Pennsylvania, Virginia, Kentucky, and Baltimore will, under resolution adopted at a Convention of Banks held at Philadelphia on the twenty-third ultimo, resume the payment of their bills in specie on the thirteenth of August instant; and believing that sound policy requires that the Banks of Ohio should resume on the same day, the undersigned, by virtue of the authority in that behalf conferred by the Ohio Banks to resume on the said thirteenth day of August instant,

JOHN CREED,
R. W. MCCOY,
WM. NEIL,
Committee.

Volunteers.—The *Cleveland Herald and Gazette* of the 1st inst. says, that the steamer *Bunker Hill* passed down this morning with a discharged corps of Canadian volunteers from Malden, on their way to Chippewa. The corps numbered some 170 privates, and several officers. Among the latter were General McDonnell and Col. Hill. The privates were well uniformed and of all ages, boys and men, forming altogether a most respectable and efficient soldiery. We regretted to observe that a rabble of boys and low blackguards gathered on the bow of the boat, were disposed to sink themselves below, even the colored volunteers, by vulgar abuse and insulting language. The officers and men appeared properly to appreciate the character of those offending individuals, and paid no attention to them. We understand a similar disgrace was enacted at Toledo.

Late from the Brazils.—Advices from Rio Janeiro, have been received up to the 16th of June. The report of the defeat of the government troops in the Grande is confirmed. The rebels had armed the slaves, who fought desperately. Three captured slaves had been lately sent in by British cruisers. The slaves on board them were principally children, nearly one thousand in number. The United States' flag Independence was at Montevideo.

SIXTY FIVE ACRES OF LAND

on the Lebanon turnpike, 3 miles from town, with 80 acres in cultivation, an orchard of 70 to 80 trees, and several springs. The land is rich and rolling. It has several eligible building spots. A desirable FARM of 230 acres situated 5 miles from town, upon a good road, having 180 acres in cultivation, an orchard of choice grafted fruit trees, apple, peach, pear, and plum; a garden well enclosed, having strawberry and asparagus beds; likewise a frame house, with 3 rooms, also a milk house and a frame stable and cow house. The land is rich and consists of fertile bottom and upland. It is a very fine farm, and well calculated for a country seat or dairy, nursery and market garden purposes.

TWO ACRES OF LAND one mile, and 4 acres 2 miles from town.

Very many other FARMS and COUNTRY SEATS for sale. Also several small tracts without buildings, a few miles from the city.

Eligible HOUSES in various parts of the City, for sale. Citizens and Emigrants are invited to call for full information, which will be given gratis. If by letter, postage paid. Capitalists can obtain 10 per cent interest upon mortgage, or the best personal security at long periods, or 6 per cent at 10 days sight.

Persons desirous of receiving money from England, Wales, Ireland, Scotland, and other parts of Europe, can have the cash paid them in Cincinnati, as soon as the payment is advised by the European Bankers.

English and Eastern Bills of Exchange, Gold, and Bank of England notes bought and sold.

Farmers and Citizens wishing to dispose of their estates will incur no expense unless sales be effected.

The views of poor Emigrants promoted without cost. Apply to **THOMAS EMERY, Estate and Money Agent, Fourth St. East of Main.**

AGENTS FOR PHILANTHROPIST.